

Hospitality and hospitableness

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Not long after the word hospitality emerged as a collective noun to describe the commercial provision of services associated with accommodation, drinking and eating, some academics began to investigate the meanings of hospitality and hospitableness. Whilst most academic programme provision related to developing those who would subsequently manage the delivery of commercial hospitality services, the study of hospitality from an array of social science perspectives has yielded some interesting insights. This paper explores some perspectives to be gained from a variety of religions, particularly the universal need to welcome and protect the stranger. It goes on to show that genuine hospitality is offered without any concern for repayment or reciprocity. It then describes the development of a research instrument that can be used to identify those individuals who are driven by a personal desire to be hospitable to others.

Keywords: Hospitality, hospitableness, hospitality research instrument, genuine hospitality

Introduction

Until the late twentieth century, hotels, restaurants and bars described the location of providers of commercial accommodation, dining and drinking, as did cafes, snack bars, canteens, school meals, and transport cafes. In the 1980s the word 'hospitality' emerged as an umbrella word to embrace all these establishments and their services. The term performed the role of being a convenient shorthand, but it also advanced a positive image that blurred the commercialism of the industry. 'Hospitality' created an impression of guests being hosted and welcomed, but in reality, only so long as they could pay the price (Ashness & Lashley 1995). Perhaps as an unintended consequence, however, the term hospitality did open up the study of the relationship between hosts and guest in all domains, private and cultural as well as commercial (Lashley 2008). From these perspectives, hospitality can be seen as a fundamental and ubiquitous feature of human life, and hospitableness indicates the willingness to be hospitable for its own sake, without any expectation of recompense or reciprocity (Lashley & Morrison 2000, Lashley et al. 2007).

Studying hospitality from these wider social science perspectives suggests that the requirement to be hospitable has been a major theme of human moral systems across the globe and throughout time. A study of a sample of religions suggests that it is one of the defining features of human morality. The study of hospitality needs, therefore, to explore the cultural and private, as well as the commercial domains in which hospitality is practiced. It is through these other domains that a better understanding of hospitality can be developed with which to critique, inform and improve the hospitality offered in the commercial sector (Lugosi et al. 2009). In particular, it is possible to identify an array of motives for offering hospitality. At one end, hospitality is offered in the hope of personal gain in response to the hospitality provided, whilst at the other extreme hospitality is offered merely for the pleasure of giving other people pleasure. Leading from this, this paper describes

the development of a survey instrument that may be capable of identifying individuals who are genuinely hospitable and motivated to offer altruistic hospitality.

The morality of hospitality

Studied through an array of social sciences, hospitality and hospitableness present fascinating subjects in their own right (Fourshey 2012), but they also serve as critical tools through which to inform the study of commercial hospitality and hospitality management. Most significantly, duties and obligations to offer strangers shelter have been key elements of most religions. The following section discusses some examples of these religious requirements to provide hospitality to the stranger.

Heal (1984) demonstrates the central importance of hospitality and hospitableness in the period from 1400 to 1700 in Britain. Writing about hospitality in early modern England, Heal reveals that the duty to offer hospitality to strangers was a deeply held belief: 'Whilst hospitality was often expressed in a series of private actions and of a particular host, it was articulated in a matrix of beliefs that were shared and articulated publicly' (1984, 2). Heal (1990) also points to the significance of hospitality and particularly the treatment of travellers as an important value in early modern England. Julian the Hospitaller's name was frequently invoked as an example of good host-like behaviour. Particularly, 'his qualities of charitable giving and selfless openness to the needs of others were those constantly commended in late medieval and early modern England whenever hospitality was discussed' (1990, vii). The expression of hospitality at that time had much in common with classical Rome (Heal 1990). A powerful ideology of generosity was formulated in the *jus hospitii*, but it was based on practical benefits. It assisted in the integration of strangers, and through the inclusion of guests/

friends formed a necessary part of the system of clientage. In both Rome and early modern England, 'good entertainment provided a necessary part of the everyday behavior of leading citizens' (Heal 1990, 2).

Heal highlights a number of roles which hospitality played at the time. Apart from values relating to the treatment of strangers and travellers, hospitality formed an important part of the local political economy (Visser 1991). The redistribution of food and drink to neighbours and to the poor helped to maintain social cohesion. Feasts played an important part in ensuring that mutuality and social obligation were met in Medieval England, and the 'open door' was given high social value (Heal 1990). Hospitality assisted in maintaining power relationships based on elite families; by feeding neighbours, tenants and the poor, the feudal lords were able to expect a mutual obligation from the recipients. Most importantly, the stranger was to be received and offered shelter, food and drink, as was required by both defined cultural behaviour and the teachings of Christianity (Hindle 2001). These suggested that Christ would come to the host's door dressed as a beggar, and if Christ were then denied hospitality, the hosts would have all their property taken away.

Writing within the contemporary period discussed by Heal, William Shakespeare used both hosts' and guests' behaviour to compound the drama in sixteen of his thirty-seven plays. The most famous of these occasions is perhaps in *Macbeth* where the king, Duncan, is killed whilst he is a guest in the Macbeths' house (Coursen 1997). Just to remind the audience, Lady Macbeth feigns shock on the discovery of the body when she says, 'Woe, alas! What, in our house?' (*Macbeth* 2, 3, 87–88). In *King Lear*, the host Gloucester, who is about to have his eyes plucked out, says to his guests, 'What mean your graces? Good my friends, consider/You are my guests: do me no foul play, friends' (*King Lear* 3, 7, 80–81). In other cases, Shakespeare provides settings of lavish entertainment in the form of a masked ball, as in *Romeo and Juliette*, and a wedding party is the backdrop for the drama as in *A Midsummer Night's Dream*. In *Timon of Athens*, hospitality tests the limits of friendship and the gift economy. In these and other cases, the act of villainy being witnessed by the audience is further intensified because the character is breaking widely accepted rules covering the behaviour of guests or hosts. Guests are to be protected by hosts but at the same time, expected not to overstay their welcome, misbehave, or endanger the hosts (O'Gorman 2007a).

Shakespeare was writing in a context where there was still a socially accepted norm to offer hospitality to strangers, and as Heal shows, the Christian religion still advocated hospitality as a key plank in the behaviour of the faithful. Several of the teachings of the New Testament also highlight hospitable treatment of Christ and the disciples. However, the requirement to be hospitable to strangers goes beyond the immediate treatment of Jesus and the disciples. It is claimed that the faithful demonstrate their faith when they honour the poor and the needy. Luke (14: 13) advocates giving to the poor, the needy, lame and the blind as way of demonstrating faithful behaviour. In the gospel of Matthew the behaviour of those who will be most favourably blessed refers to their host behaviour: 'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you

clothed me, I was sick and you looked after me' (Matthew 25: 34–36). Luke says, 'When you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed' (Luke 14: 13). Furthermore, the faithful are instructed to 'love your neighbour as yourself' (Matthew 22: 39). At these and other points, the scriptures clearly show that offering hospitality to strangers is a basic requirement of the Christian faithful. 'Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price' (Isaiah 55: 1)

Writing from a more contemporary religious perspective, Nouwen (1998) begins his discussion of hospitableness by contrasting the English understanding of 'hospitality' with that of Germany and Holland. He suggests that in both the latter cases, the words for hospitality translate as indicating freedom and friendship for guests. This insight informs his definition of hospitality as 'primarily the creation of a free space where the stranger can enter and become a friend' (1998, 49), of allowing room spiritually, physically and emotionally for the guest. He states that genuine hospitality involves generous giving without concern for return or repayment. Most importantly, in the context of some of the articles in this special issue, it is not concerned with reciprocity! Hosting, he writes, is about listening, about allowing people to be themselves, and about giving them room to 'sing their own songs, speak their own languages, dance their own dances ... not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance to find their own'; it is 'about inviting guests into our world on their terms' (1998, 78).

Through these and other texts it is possible to see that Christian writers are advocating hospitality to strangers as a defining feature of good human behaviour, and a Christian requirement. However, the need to be hospitable goes beyond Christianity (O'Gorman 2007a). The Old Testament advocates the customary sharing of meals and as a way of distributing excess to the poor and the needy. The practice of hospitality in settings where it was unlikely that the guest could repay the host was fundamental. Indeed, many of the biblical stories advocate generosity by hosts in contexts where they could not expect repayment (Casselberry 2009). For example, Abraham generously received three strangers who turned out to be angels (Genesis 18). At another point, Lot was spared the destruction of Sodom and Gomorrah because he had offered hospitality and protection to two visitors who were later identified as angels (Genesis 1). In the stories of the Israelites, it is argued that through their experiences of movement and being strangers in foreign lands they developed an intense awareness of the need for hospitality and the need to offer food, drink and accommodation to strangers and those in need.

Whilst the discussion has thus far focused on Judaeo-Christian religion, there are many examples of other faiths advocating the offer of hospitality to strangers. Indeed many argue that their particular faith is the only truly hospitable religion. Those writing from an Islamic perspective (Meehan 2013), for example, claim that only the Muslim faithful understand the need to be hospitable. It is claimed that non-believers will only offer hospitality with an expectation of worldly gain (repayment or reciprocity). The true believer offers hospitality to strangers to honour God (Jafar 2014). Mohammed is quoted as saying, 'Let the believer in Allah and the day of judgment honor his guest' (Meehan 2013).

It is required that all must be welcomed and treated with respect, whether they are family or non-family members, believers or non-believers. Stories are recounted concerning the behaviour of Mohammed as being hospitable to strangers, and never dining alone. One parable has Mohammed feeding three strangers who are angels in disguise, and who reveal themselves after they have been shown generous hospitality by their host. Another popular story has hosts feeding guests with the hosts' own food because they have little to share (Schulman & Barkouki-Winter 2000). Such acts of generosity, to either share, or to give all they have to the stranger, are claimed to be an exclusive perspective of the faithful, but in reality can be seen to be a feature of all these religions. Indeed, the story of guests turning out to be God, gods, or angels is a common theme to be found in all these religious parables. Either acts of extreme generosity to the stranger result in excessive reward, or in other cases the failure to be hospitable results in the hosts' goods being taken away.

Whilst the Muslim faith emerged some time in the seventh century AD, and Christian teaching two thousand years ago, the writings of the Jews surface around seven hundred years B.C. In all three cases, these monotheistic religions advocate hospitable behaviour that builds on religious traditions that go back even further. Hindu ideas and teachings, for example, are said to have arisen some 5 000 years ago (ISKCON 2004). Offering hospitality to strangers is a fundamental feature of Hindu beliefs and culture. In particular the unexpected guest was to be particularly honoured. The unpredicted guest was called *atithi*, which translates literally as 'without a set time' (Khan 2009). A popular proverb says, 'The uninvited guest should be treated as good as a god' (Melwani 2009). Tradition teaches that even the poorest should offer at least three things, sweet words, a sitting place and refreshments (at least water). 'Even an enemy must be offered appropriate hospitality if he comes to your home. A tree does not deny its shade even to the one has come to cut it down' (Mahabharata 12, 372).

Moving to another continent, we find the tradition of 'potlatch' (Encyclopaedia Britannica 2013). The word comes from Chinook jargon and means to give away, or a gift. In North West America and Canada, Indian tribes engaged in a form of hospitality that involved generosity and giving from individuals with high social status (Zitkala-Sa 1921). Typically, this form of hospitality involved feasting and dancing, and the distribution of goods according to the social status of the donor. In effect this had a redistributive function, as food and goods acquired in excess by aristocrats were given out to others in the clan or group. Status and prestige were raised according to the amount given away by hosts. Hence the status of different family groups was not perceived by the amount of wealth acquired but by the amount of resources given away. Hospitality through feasting and ceremonies provides an indicator of social status and standing. Interestingly, both the Canadian and US governments banned the potlatch on the recommendation of missionaries and government agents, who believed these generous acts to be a wasteful custom (Encyclopedia Britannica 2014). Well, they would, wouldn't they?

Traditional Australian aborigines are said to have occupied the continent for some 40 000 years, with little evidence of fundamental societal change over that period. Anthropologists

and other social scientists have identified high value being given to generosity and the willingness to share (Roberts 1982). There is clearly importance placed on hospitality and sharing with others as an indicator of morality and goodness. Hunting and gathering as a socio-economic system probably required cultural importance to be placed upon magnanimity, because it helps the community to survive. Individual greed is condemned because it is perceived as being counterproductive to the overall social good. The ethics of generosity are given high importance. Though land appears to be owned by individuals, access to it is shared amongst many. Interestingly, notions of trespass or denial of access seem not to exist, or at least are overwhelmed by a predominant morality of hospitality and generosity. So here we can see that hospitality and hospitableness are regarded as important social values even in what appear to be the most simple of societies.

The foregoing suggests that the offer of hospitality to strangers has been a feature of communities throughout human history (Taylor and Kearney 2011). A moral obligation to offer food, drink and shelter to guests was universally reinforced by religious definitions of the best human behaviour and threats of punishment of property confiscation if hospitality was denied to god or the gods in disguise (Selwyn 2000). It is interesting that very similar words are used across societies and continents and through time. Offering guests hospitality has been, in all human settings, a moral obligation until the advent of mass travel and commercialism. The obligation to offer hospitality to the stranger no longer carries the same moral obligation it once had in these societies; however, the commercial hospitality provided within them might learn much from these former social obligations and settings as a means of understanding and meeting customer needs and making visitors feel welcome.

The study of hospitality

This outline of the morality of hospitality suggests that there needs to be a breadth of academic study that allows the analysis of hospitality activities in 'cultural', and 'domestic', as well as 'commercial' domains (Lashley 2000). Put simply, each domain represents a feature of hospitality activity which is both independent and overlapping. The cultural domain of hospitality considers the social settings in which hospitality and acts of hospitableness take place, together with the impacts of social forces and belief systems on the production and consumption of food, drink and accommodation (Lashley et al. 2007). The domestic domain covers the range of issues associated with the provision of food, drink and accommodation in the home, as well as the impact of host and guest obligations in this context (Lashley 2008). The commercial domain concerns the provision of hospitality as an economic activity providing food, drink and accommodation for money exchange, and the extraction of surplus value. Clearly, this commercial domain has been the key focus of academic study for the hospitality industry, but there has, until recently, been limited study of the cultural and domestic domains and their impact on the commercial. Fundamentally, the actual experiences of hospitality, in whatever setting, are likely to be the outcome of the influence of each of these domains (Lashley & Morrison 2000).

Figure 1 is an attempt to show these relationships in visual form (Lashley 2000). This Venn diagram is perhaps somewhat crude, but it does attempt to map these settings and potential domains of the subject. The following discussion expands on the diagram and hopes to build an agenda through which the boundaries of hospitality management education can be extended, and will inform academic enquiry and the research agenda.

The *cultural/social domain* of hospitality activities suggests the need to study the social context in which particular hospitality activities take place (Telfer 1996, 2000). Current notions about hospitality are a relatively recent development. In pre-industrial societies hospitality occupies a much more central position in the value-system. As was demonstrated earlier, in both contemporary pre-industrial societies today, and in earlier historical periods in modern economies, hospitality and the duty to entertain both neighbours and strangers represent a fundamental moral imperative. Frequently, the duty to provide hospitality, to act with generosity as a host, and to protect visitors is more than a matter left to the preferences of individuals. Beliefs about hospitality and obligations to others are located in views and visions about the nature of society, and the natural order of things (Selwyn 2000). Thus any failure to act appropriately is treated with social condemnation. The centrality of hospitality activities has been noted in a wide range of studies of Homeric Greece, early Rome, medieval Provence, the Maori, Indian tribes of Canada, early modern England and in Mediterranean societies (Schulman & Barkouki-Winter 2000, Taylor & Kearney 2000). Whilst modern industrial economies no longer have the same intensive moral obligations to be hospitable, and much hospitality experience takes place in commercial settings, the study of the cultural domain provides a valuable set of insights with which to critically evaluate and inform commercial provision.

The *domestic/private domain* helps the consideration of some of the issues related to the meaning of hospitality, hosting and 'hospitableness'. Hospitality involves supplying food, drink, and accommodation to people who are not members of the household (Telfer 1996). Whilst much current research and published material focuses exclusively on the commercial exchange between the recipient and supplier of hospitality, the domestic setting is revealing because the parties concerned are performing roles that extend beyond the narrow market relationships of a service interaction (Bitner et al. 1990).

The provision of food, drink and accommodation represents an act of friendship; it creates symbolic ties linking people that establish bonds, allying those involved in sharing hospitality. In most pre-industrial societies the reception and kindly treatment of strangers was highly valued, though, as Heal (1990) shows, the motives were not always solely altruistic. Receiving strangers into the household helped to monitor the behaviour of outsiders. Visser (1991) links the relationship between the host and the guest through the common linguistic root of the two words. Both originate from a common Indo-European

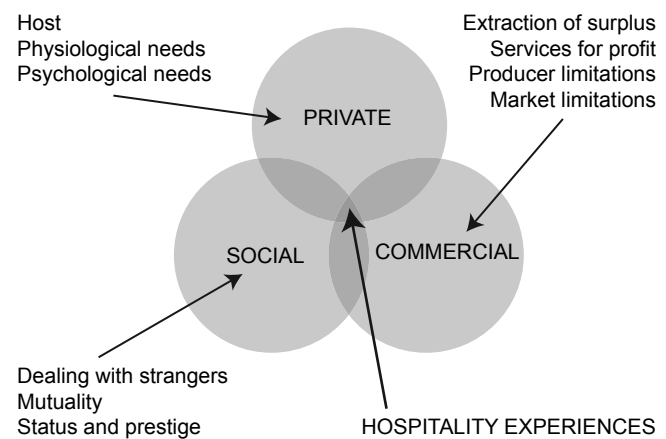


Figure 1: The domains of hospitality

word (*ghostis*) which means 'stranger' and thereby 'enemy' (hospitality and hostile have a similar root), but the link to this single term, 'refers not so much to the individual people, the guest and the host, as to the relationship between them' (1991, 91). It is, according to Heal, a relationship frequently based on mutual obligations, and ultimately on reciprocity. The guest may become the host on another occasion. Importantly, however, most individuals have their first experiences of both consuming and supplying food, drink and accommodation in domestic settings (Hindle 2001). Indeed it is unlikely that any employees, or would-be entrepreneurs, enter the commercial sector of hospitality without having some experiences of hospitality in domestic settings.

The commercial provision of hospitality takes place in most post-industrial societies in a context where hospitality no longer occupies a central position in the value system. Clearly, studies of these wider domains of hospitality are, in part, to establish a robust understanding of the breadth and significance of hospitality-related activities, so that it is possible to better understand their commercial application (Lashley 2008). Without wishing to deny the benefits that commercial provision of hospitality activities bring in the form of opportunities for travel, intercourse with others, etc., the commercial provision of hospitality activities is chiefly driven by the need to extract surplus value from the service interaction (Sweeney & Lynch 2007). This commercial imperative does, however, create a number of tensions and contradictions that become apparent when a better understanding of the 'cultural' and the 'domestic' domains of hospitality activities is developed. Fundamentally, the real-world study of hospitality management will be better informed when rooted in an understanding of hospitality as a deeply embedded human activity.

Combining the work of Heal (1984), Nouwen (1998), Telfer (2000) and O'Gorman (2007a, 2007b), it is possible to detect a number of motives for hosts offering hospitality to guests. Figure 2 provides a graphical representation of this array of

Ulterior motives hospitality	Containing hospitality	Commercial hospitality	Reciprocal hospitality	Redistributive hospitality	Altruistic hospitality
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Figure 2: A continuum of hospitality

motives. These can be mapped along a continuum showing the more calculative reasons for providing hospitality through to the most generous. In other words, where hospitality is offered with the hope of ensuing gain, to situations whereby hospitality is offered merely for the joy and pleasure of hosting.

Telfer (2000) identified the offering of food, drink and accommodation for some thought of subsequent gain as *ulterior motives hospitality*. It is assumed that the guest is able to benefit the host and hospitality is offered as a means of gaining that benefit. Here the business lunch or dinner for the boss or the client can be examples of hospitality being offered with the intention of creating a favourable impression with the hope that this will ultimately benefit the host.

Writing in the early fifteen hundreds, Nicholo Machiavelli says, 'Keep your friends close, but your enemies closer.' In this sense *containing hospitality* is motivated by a fear of the stranger, but advocates close monitoring by including the stranger in the household. Wagner's opera *Die Walküre*, involves Hunding offering Siegmund hospitality even though he knows him to be an enemy. This provides an insight into both the obligation to offer hospitality to all, irrespective of who they are, but also suggests the motive is to monitor and contain the enemy (Wagner 1870).

On one level, the injunction, 'Treat the customers as though they were guests in your own home' is attempting to tap into restaurant workers' hosting experience in domestic settings (Ashness & Lashley 1995). Hopefully, service workers will engage on an emotional level as hosts serving their customers as personal guests. Yet the provision of *commercial hospitality* involves a financial transaction whereby hospitality is offered to guests at a price, and would be withdrawn if the payment could not be made. Hence commercial hospitality can be said to represent a contradiction, and cannot deliver true hospitableness (Ward & Martins 2000, Ritzer 2004, 2007). Telfer (2000), however, reminds us that this is a somewhat simplistic view because it may be that hospitable people are drawn to work in bars, hotels and restaurants, and offer hospitableness beyond, and in spite of, the commercial transaction and materialistic instructions from owners. In addition, it may be that hospitable people are drawn to set up hospitality businesses in guesthouses, pubs and restaurants because it allows them to be both entrepreneurial and hospitable at the same time.

A number of writers suggest that hospitality involves reciprocity whereby hospitality is offered on the understanding that it will be reciprocated at some later date (O'Gorman 2007a,b). Hospitality as practiced by elite families in Augustinian Rome was founded on the principle of reciprocity as an early form of tourism. Affluent Romans developed networks of relationships with other families with whom they stayed as guests and then acted as hosts when their former hosts were intending to travel. Cole's (2007) work with the Ngadha tribe in Indonesia provides some fascinating insights into contemporary hospitality and tourism in a remote community. The tribe practices reciprocal hospitality through tribe members hosting pig-roasting events for other members. This *reciprocal hospitality* involves hospitality being offered within a context whereby hosts become guests and guests become hosts at different times.

Yet another form of hospitality takes place when *redistributive hospitality* is offered in settings where food and drink

are provided with no immediate expectation of return, repayment or reciprocity. The study of the potlatch practiced by North American Indians given above is a clear example, of this redistributive effect; however, there is overlap with other forms (Zitkala-Sa 1921). Clearly the inclusion of the poor and needy in hospitality settings offered in the early middle ages noted by Heal (1990) also had a redistributive effect.

Finally, *altruistic hospitality*, as discussed earlier, involves the offer of hospitableness as an act of generosity and benevolence, and a willingness to give pleasure to others. It is this form of hospitality that is the key focus here because it provides an ideal type or a pure form of hospitality, largely devoid of personal gain for the host, apart from the emotional satisfaction arising from the practice of hospitableness (Telfer 2000, Derrida 2002).

The study of hospitality engages with research and academic enquiry informed by social science, encouraging the development of critical thinking. These aid and inform research, academic thought and the development of reflective practice within those being developed as managers destined for hospitality management. Hospitality represents a robust field of study in its own right, but it also encourages critical thinking and a concern for host-guest relations that influence the practice and development of those entering managerial roles in the sector. Flowing from this is the study of the motives being engaged by those offering hospitality. These motives can be perceived in a ranking system that ranges hospitality offered for ulterior motives through to hospitality offered for the joy of giving.

Identifying hospitableness

The preceding has established definitions of hospitality and hospitableness that extend across religions and through time that stress altruistic hospitality as being concerned with generosity and the pleasure of providing food, drink or accommodation to others without any consideration of personal gain in return. The philosopher Telfer (2000) reminds us that the qualities of hospitableness include the following points:

- The desire to please others, stemming from general friendliness and benevolence or from affection for particular people; concern or compassion
- The desire to meet another's need
- A desire to entertain one's friends or to help those in trouble
- A desire to have company or to make friends
- The desire for the pleasures of entertaining – what we may call the wish to entertain as a pastime.

Whilst this provides a definition of the qualities of hospitableness, there has been no attempt, until now, to identify individuals who express these qualities. The following describes the development of a bank of questions that are consistent with identifying individuals who appear to demonstrate strong support for hospitableness. Reporting on the instrument developed by Matthew Blain (Blain & Lashley 2014), this paper provides an overview of the various iterations it went through following a process suggested by Churchill (1979). This is tested for validity against a framework outlined by Cook and Beckman (2006) and the instrument demonstrates high levels of internal reliability. The instrument identifies genuine,

or altruistic, hospitality (hospitableness). The instrument was developed and field-tested in a relatively limited setting and needs wider use and exposure. It is hoped that the dissemination of the questionnaire will encourage more usage and field testing so as to reinforce its validity.

Blain's research commenced with an initial study of the experiences of hosting when he set up an event whereby different couples acted as hosts for an evening dinner, and then as guests, when other couples acted as hosts. Following from this, he conducted interviews with the parties. Importantly, the hosts all reported that a driving ambition of their hosting of the event was to give their guests pleasure, with one host summing up the views of most hosts when he said he personally felt happy by '*seeing the smiles on guest's faces, and knowing that they are enjoying themselves*'. Leading on from this qualitative study, the research went on to engage in the development of a survey instrument in the form of a questionnaire.

The various instruments field-tested in Blain's work ultimately arrived at a series of statements which establish a consistent set of attitude statements which appear to reveal support for hospitableness. Three sub-dimensions showed strong correlations with 2-tailed 99% confidence. The final instrument design could, therefore, only produce thirteen questions (from a starting point of sixty) that offered strong internal reliability. To distribute such an instrument into industry would have the benefit of being quick to complete for respondents, but would carry the risk that it would lack face validity due the small number of questions. However, it should be noted that the development of the instrument focused on a single point on the continuum model of hospitality as identified in Figure 2 above. These thirteen questions are targeted at the dimension of 'genuine' or 'altruistic' hospitality, or hospitableness. It is likely that a similar number of internally consistent questions could be developed for the other motives for offering hospitality, as identified in the continuum of hospitality discussed above and displayed in Figure 2 (redistributive, reciprocal, commercial, containing, and ulterior motives). It is reasonable to assume that the final question bank could eventually comprise of 70 or 80 questions, a level that is likely to have a higher credibility with potential users of the instrument.

The actual wording of the thirteen 'reliable' questions can be found in Blain and Lashley (2014). These attitude statements are clustered under one or other of three broad themes. These are largely concerned with 'the other', that is the feelings of the guest rather than the self (host). The three themes are:

- Desire to put guests before yourself
- Desire to make guests happy
- Desire to make guests feel special.

The generation of an 'altruistic/genuine' hospitableness measure was based on the thirteen questions that showed internal consistency, with analysis of the others simply being conducted as a check of instrument functionality (i.e. whether the rejected question buckets still show internal reliability) and to see if further correlations emerge as the sample size increased over time. The larger question bank may also prove to have greater face validity with respondents and potential employers who might have felt that thirteen questions alone would be insufficient to generate a true rating of hospitableness. This is an issue that would dissipate when question sets

for the other motives of hospitableness come on line in further research, as additional questions will be developed which could not only replace defunct 'altruistic' questions, but also augment the question bank overall.

Whilst the instrument developed by Blain is valuable, it is clearly limited on a number of levels. Firstly, it has only been tested within a small sample frame, and it needs to be validated across a wider and more extensive population. Secondly, the instrument is clearly focused on one narrow motive for offering hospitality, albeit the most altruistic and genuine form. Whilst this is a vital starting point, more work needs to be done on developing attitude statements that are concerned with the wider sets of motives identified in Figure 2. Thirdly, the instrument, though based on attitudes towards hospitableness, is limited in insight into how consistent these are over time. Does more exposure to hosting diminish, or increase, an individual's commitment to it? Fourthly, there is need to know more about the personality, demographic, gender, and ethnic profiles of those who appear to be genuinely hospitable: who they are, what they are, why they are, etc. Finally, the writings quoted above show that the socially required commitment to hospitableness is at the same time both ubiquitous, and changing through time. What are the circumstances that drive the commitment to diminish, or to be applied selectively to some and not to others, as in the case of migrants?

Conclusion

A study of most moral belief systems shows that observations about the need to offer hospitality to strangers can be evidenced across the globe and throughout human history (Meyer 2008). It is clear that most moral pronouncements about hospitality within and between religions, and by philosophers, have common themes, namely that it is a defining feature of the best human behaviour and that many religious parables tell stories of people being rewarded or punished according to their hospitable actions. Hosts who acted with generosity to strangers who are subsequently revealed as God, gods or angels are rewarded whilst those who deny them hospitality are said to have their possessions taken away. Hence the morality of good hospitality requires the stranger to be made welcome and taken in with offers of food, drink and accommodation (McNulty 2005, Molz & Gibson 2007). In some situations, strangers were travellers from outside the community who might never return. In other situations it involved people from within the community, but who were not normally members of the host's household. In these settings, hospitality was being offered for an array of motives. In some cases, it can be seen that the offer of hospitality helped to turn the stranger into a friend, or at least to monitor and contain the stranger as a potential enemy. In other settings, hospitality was being offered as a redistributive mechanism, whereby those who had more shared with those who had less, and thereby helped maintain social cohesion.

The insights from religious and philosophical perspectives confirm that the study of hospitality needs to consider cultural and domestic dimensions of hospitality (Taylor & Kearney 2011) as a means to better inform the development of the skills and insights of those destined to manage the delivery of hospitality in commercial settings (Sweeney & Lynch 2007).

The engagement of a range of social sciences shows that the study of hospitality is important for the development of those being prepared for hospitality and careers in the commercial sector. Whilst there is clearly an array of motives for offering hospitality to others, the characteristics of those who are genuinely hospitable are of most interest in the study of hospitality in all its domains. This paper has briefly described the development of an instrument that has had some limited field testing but now requires a more thorough assessment in scope and depth.

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